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IANG WEN-HAN ON CHURCH AND STATE

The August 1957 number of the Nanking Seminary Magazine, a theological magazine pubshed in Nanking and subscribed to by Christian pastors all over China, contains an article on e subject of "Church and State", written by Kiang Wen-han, one of the General Secretaries the National Committee of the YMCA of China. It is an apologetic article, the purpose of hich can be seen from these lines in the introductory paragraph: "Western Christians think at although we in China have freedom of religious belief, still we have compromised with the overnment, and thus the freedom which we have received is not complete. Is this attitude rrect? Let us see." This statement of purpose confirms the insight of Prof. Walter Freytag his article in the October number of the International Missionary Review, that the Chinese hurch, like the German Church under the Nazis, is deeply concerned to demonstrate to the st of the world that it has not compromised its Christian faith.

The main body of the article is divided into three sections: 1. The Point of View of estern Christians; 2. The Recognition by Chinese Christians of New China; and 3. The Biblil View.

1. In the first section he begins with a brief review of the history of church and state relaons in the West, from the Emperor Constantine down. On coming to the present he concludes at there is no real distinction between national and free churches, as we see them in Europe nd America, for in spite of the formal separation of church and state in some countries, "actuly the church is at the service of capitalism, and so what we see is merely a convenient dision of labor between church and state."

He goes on to refer with evident approval to the struggle of Western Christians against tolitarian forms of government, objecting only to the fact that they "indiscriminately include e Soviet Union along with Germany and Italy," and indeed date the beginning of modern talitarianism from the October Revolution in 1917. "They were not able to deny the ecoomic achievements of the socialist nations, but they maintained that totalitarianism meant e end of human freedom, that the abolition of private property put men in slavery to their overnments, because private property is the necessary condition of human freedom. They aditted that private property created classes in society, but they maintained that arbitrary overnment also created its own new class system.

This section concludes with an approving reference to the fundamental theological questions hich Western Christians have raised. First, what is the basis of governmental authority? On is he quotes with commendation the position of Niebuhr on whether a government is divine or emonic. "When a government tries to encompass all of human life, making itself into God,

ssued bi-weekly to keep mission boards and missionaries informed on Christian work in China. nformation from Chinese church magazines and other Chinese sources is passed on as objecively as possible, with a minimum of interpretation. When interpretation is necessary, it is enlosed in parentheses as the comment of the editor. ANNUAL RATES: Domestic, $2.00; Overeas, Firstclass $4.00, Secondclass $3.00. Airmail $5.00 in 15¢zone, $7.00 in 25¢ zone.

it is then demonic." Secondly, where is the Christian's ultimate loyalty? In discussing this question he recognizes the possibility of an unavoidable conflict. Thirdly, what is the proper relationship of might, right and love? Here he points out the paradox involved in the fact tha love constrains a Christian to take part in the collective life of the State, but that the might o a State inevitably produces corruption, which destroys right, and thus nullifies the purposes of loving action. Finally, what is the relation between God's creative work and His redemptive work? If they are related, then the State, which is a part of God's creation, must also have it role to play in man's redemption.

2. In the second section he reiterates what is now the conventional view in China, that th missionaries were made use of by imperialism, with the result that until the coming of Communism, the Christian Church in China was either consciously or unconsciously subservient to reactionary government. Since then the situation has changed. "Chinese Christians have co to recognize that the People's Government under the leadership of the Chinese Communist Par is sincere in its policy of freedom of religious belief, and is willing to help the Church in any difficulties it may meet. "Since both the standard of living and the level of public morals have been steadily rising, we feel that there are improved conditions for proclaiming the Gosp in New China, and that therefore to participate in the Government is one way to bear witness for the Lord....Although we and the Communists differ in faith, we are all Chinese, and are one in our desire for the increasing prosperity and glory of our country. This difference in belief is therefore no hindrance to intimate cooperation in the building up of our country."

Here he takes note more specifically of Western concern over this cooperation. The Wes fears that "in loving our country we will cease to love God. This fear is groundless." The fervid patriotism of the Chinese Christian Church today, he says, is due partly to a reaction from the colonial, non-Chinese status of the Church in missionary days, and partly to a recog nition that the country under the leadership of the Communist Party is something deserving of love. "We do not oppose the People's Government, because a government which serves the people ought not to be opposed. We admit that it would be a compromise of Christian princi were we to be complacent towards a government which was aggressive abroad and oppressive at home, but it is not such a compromise when we support a government that is truly peaceful and conciliatory abroad, and earnest in its attack on poverty and exploitation at home."

In fact, he says, Western concern at this point is only an expression of Western prejudice "Western Christians have a deep prejudice against anyone who supports Communism, and con sider that such a person cannot be a true Christian. Is not this surprising? Can Christianity o survive in a capitalistic society?"

3. The last section is on the Biblical View. He notes that the Bible is not very explicit the question of the relation of Church and State, but still it is possible to infer a Christian at titude from the teaching of Christ and the apostles. Although Christ recognized that in gener His kingdom was not of this world, still He loved his own country and wept over it, and was concerned enough to enunciate a deep truth in His "Render unto Caesar" saying. "It teache that though there are some things which do indeed belong to Caesar, still Caesar is not every thing, and Caesar is not God." Paul in general had a favorable attitude toward the governm but Peter could boldly say, "We must obey God rather than men," and the Book of Revelatio describes Rome as "drunk with the blood of the saints and the witnesses of Jesus."

From all of this he draws the conclusion: "The attitude of the Church towards the State depends upon the nature of the government concerned....We must obey a government that serves the people and resist one that does not. And in each case what we do is a witness for t Lord." And according to his experience, the People's Government has the proper qualificati because it both serves the people and guarantees freedom of religious belief. "We are faithf to the God revealed by Christ, and do not feel any inconsistency between this and our love fo our country. Our church has now established its own independence, and is therefore in a po sition to enter into fuller relations with the churches in other countries. We believe that the is a bright future for the church in New China, because we are convinced that that future is i the hands of Almighty God."

So ends this noteworthy statement. Kiang's appeal to fact and experience may seem rat

aky to one who knows about the denunciation movement into which the Government forced e Church in China, and the many unwarranted arrests and imprisonments in his vaunted "New hina", but I have no doubt that he is sincere in his belief that in the main the history of the ast eight years bears out his position.

At the same time it is to be noted that he by indirection points out to the Communists the onditions under which Christians would feel obliged to oppose the People's Government. It is s though he were saying, "As long as you uphold religious freedom and really serve the people, e shall feel it our Christian duty to support you, but if you swerve from this policy we shall be bliged, like the early Christians, to adopt a policy of uncompromising opposition."

There is throughout a sense of respect for Western thinking and a conscious attempt to build pon it that seems to indicate a return to normal attitudes and a recovery from the blind oppo- tion to everything Western that has been so common in China during the past eight years. 'ith this is probably to be connected the note at the end, that the establishment of the inde- endence of the Chinese Church now makes it possible for her to enter upon fuller relations with ie churches in other countries.

But however we evaluate Kiang's reasoning, it is evident that there is independent thinking oing on in the Chinese Christian Church today.

HINESE REFUGEES IN HONG KONG

Dr. Elfan Rees, European representative of the Commission of the Churches on International ffairs, a joint agency of the World Council and the International Missionary Council, said in eneva recently that the World Council intends to intensify its efforts on behalf of the 750,000 hinese refugees in Hong Kong. Other pledges of assistance were made by spokesmen for the nternational Conference of Catholic Charities and the International Catholic Migration Com- nittee. This was in response to an appeal by UN High Commissioner for Refugees Auguste R. indt, who has, in accordance with a UN General Assembly resolution, called for the help of rivate organizations to assist the UN in meeting this problem.

HE NEW ALPHABET

The State Council on December 11 issued a new revised draft of the Latin alphabet for the hinese language. It now consists of the 26 letters of our alphabet, without any non-Latin tters. Four combinations of letters are used: zh, ch, sh, and ng. Wade's apostrophes are opped, and instead b, d, and g are used along with p, t, and k. Other changes from Wade re: ts into c, ts' into s, ss into z, ch into j, ch' into q, hs into x, j into r. Tone marks are ie same as in Wade.

It is expected that the alphabet will be officially adopted by the National People's Congress hich was scheduled to meet on January 25. In the meantime Premier Chou En-lai issued on anuary 10 a strong statement supporting the use of an alphabet. He pointed out that the first ttempt at an alphabet was made by Marco Polo in 1605, and that many schemes had been put orward since then. The Government has studied them all and come to the conclusion that the lphabet as outlined above best suits the purpose. "The Government has moved in this matter ith a great sense of responsibility and with discretion," he said. He evidently had no doubt hat it would be approved by the Congress for he adds, "I hope that after endorsement by the ational People's Congress the alphabet will immediately be used to annotate textbooks used in lementary school language courses and literacy readers for speakers of northern dialects."

There is as yet no suggestion that the alphabet will replace the old Chinese characters. A nguistic expert Lu Shu-hsiung outlined six uses for the alphabet, and Chou En-lai confirms this tatement as the extent to which the alphabet will be used: 1. To annotate Chinese characters. . To popularize and standardize the Peking pronunciation. 3. To form a basis for minority anguages. 4. To regularize the translation of proper names and technical terms. 5. To facili- ate lexicography and indexing. 6. To replace the present cumbersome four figure code system n telegraphy.

As to replacing the characters, Chou En-lai admits that there is still no agreement, and

that there has been a great deal of contention. He says, "Whether the Chinese ideographs, which have made an imperishable contribution, should be replaced by a Latinized or any other phonetic language form is a question which we are not in a hurry to decide. But all languages will change. We may say that the written languages of all the world will gradually merge and even the spoken languages will become one. This is not a bad idea."

In a discussion forum Professor Chou Chu-mo of Peking University in advocating the use of the alphabet pointed out that the Chinese population is still 80% illiterate.

The General Political Department of the People's Liberation Army has announced that it will teach the new alphabet to the rank and file of the Army and encourage its general use. It is already being tested in the Navy for use in flag signaling.

PROGRESS IN COMMUNICATION LINES

A north-south highway across the Tienshan Mountains in Sinkiang is now under construction. It will connect Urumchi and Kurla. The Chinghai-Tibet highway has been improved so that traveling time from Sining to Lhasa has been cut down to ten days. The road has been widened and the steeper gradients eliminated.

Of railways two widely separated lines were officially opened for use on January 1. One was the 668-kilometer Paoki-Chengtu line in West China, and the other was Fukien's first railway, the 700-kilometer Yingtao-Amoy line. These two lines now connect Szechuan and Fukien with the national network of railways.

New bridges are also being constructed. A 1,070 meter railway bridge across the Yellow River at Tungkwan, Shensi, was opened to trial traffic on January 1. This makes possible rail connection of coal-rich Shansi Province with the east-west Lunghai line, and it is claimed that economy in the handling of coal will pay for the bridge in six months. It is however spoken of only as a temporary bridge. A double-decker bridge across the Siangkiang at Hengyang, Hunan was opened to rail and highway traffic on December 29. This bridge links the Peking-Canton Railway with the Hunan-Kwangsi Railway, and will facilitate traffic between China and Vietnam.

CHURCH NEWS

The Singapore Catholic Central Bureau conducts correspondence courses in religion in both English and Chinese. About half of those taking the course were already baptized Catholics. The success of the course among non-Catholics was remarkable. Of 287 non-Catholics enrolled in the Chinese course, ten were baptized while the course was going on and 223 expressed desire for baptism at the conclusion of the course. Of 315 non-Catholics in the English course, 55 were baptized during the course and 164 expressed desire for baptism at the close of the course. The course is now being translated into Indonesian for use there.

GENERAL NEWS

Bent Damsgaard, son of Captain and Mrs. Alex. Damsgaard, formerly of Shanghai, died California on November 23.

Mrs. Harriet Barchet Watts, formerly of Shanghai and Ningpo, now lives in Canada. She has recently had a successful operation for cataract on one eye, and will shortly have the other eye operated on.

Overseas Chinese have financed the building of 19 large factories in Fukien Province, including a sugar refinery in Sienyu with a daily capacity of 142 tons of refined sugar, and are planning to build eleven more during 1958.

The automobile plant in Changchun had produced 7,000 lorries by the middle of December two weeks ahead of target date. The plant is now turning out 48 lorries daily.

The following figures show the actual industrial progress in China during the first five year plan, and the proposed goal for the second five year plan:

	1952	1957	Goal for 1962
Steel output in 1,000 tons	1,350	5,240	12,000
Coal in million tons	63-1/2	122-1/2	210
Electric power in million kilowatt hours	7,260	19,030	43,000

The reporter optimistically estimates that if this rate of progress is kept up, China may "catch up to or even surpass Britain in the next fifteen years in the output of steel, coal and other major industrial products."

Further news about the Forced Labor Camps: On January 8 it was reported in Peking that 1,500 functionaries of the Ministry of Culture had left their desks to work alongside the peasants. "They are part of the intellectuals who are going to the countryside in a nation-wide movement to remould and temper themselves by taking up physical labor."